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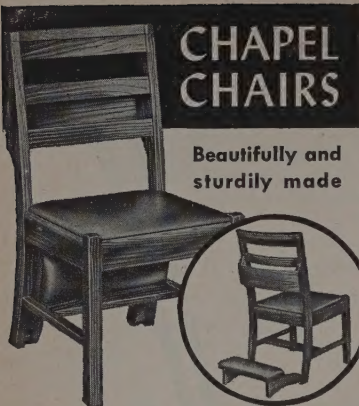
ST MARGARETS HOUSE  
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BERKELEY CALIF  
UL 1-53 REN + LCB A  
and the Thought of the Episcopal Church

THE COW jumped into the sea — almost [see page 6].

AIR MAIL

P. 8: One Church

Saint Margaret's House



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## Unafraid

A DEVOUT layman and a communicant of Christ Church, Poughkeepsie, N. Y., now a 2nd lieutenant "in the field" in Japan, wrote his mother: "Did I tell you that a week ago today (June 15th) I made my whole platoon go to Church, except four Spaniards?"

My son is unafraid to wear his religion "on his sleeve." Publish this if you care to; it may inspire other young lts.

G. VAN IMGEN HINKLEY.

Poughkeepsie, N. Y.

## A Penalty?

IN your issue of July 13th you raise a question in your editorial of the eligibility of sisters, deaconesses, and the wives of clergy to act as lay deputies.

As you have observed, you have editorially favored the recognition of women deputies. Without going into the deeper question of the soundness of your viewpoint, given your premise, the question of your purpose seems grossly unfair.

Sisters, deaconesses, and the wives of clergy are usually women of deep consecration and devotion. To bar them from the House of Deputies would seem to be discrimination of the most far-reaching sort.

Are these women to be penalized for their consecration?

(Rev.) ALBERT J. DUBOIS,  
Executive Director  
American Church Union.

New York, N. Y.

## Interpreter's Bible

IT would be a pity if Anglicans were to be dissuaded from using Volume 8 of the Interpreter's Bible (St. Luke and St. John) by the unfavorable criticisms of Archbishop Carrington in his review of this work in your issue of May 11th. It seems strange to find him charging Russell Bowie, one of the great priests of our time, with sounding "no very certain note"! After reading these astounding words, I turned again to Dr. Bowie's exposition of the opening chapters of St. Luke, and found it packed with treasures of faith and beauty. I am equally obliged to affirm that there is no justification for his general charge that the Anglican reader will find in the volume as a whole "a reduced evangelical faith which has no very secure roots in history." It happens that in this volume Dr. Bowie is the sole representative of the Anglican Communion; all the other contributors are Protestants. (In Volume 7, on the other hand, nearly half the material was contributed by Anglicans). But Catholics cannot take the attitude that they have nothing much to learn about the Bible from Protestant scholarship; we are all in debt to the great Lutherans of the past century and of our own time, and to many Presbyterian scholars of France and of Switzerland and of Scotland, as well as to the Horts and the Westcotts and the Thorntons. My own judgment would be that in the commentaries on these two gospels, apart from the antiquated and discursive expositions of St. John by A. J. Gossip, we have been given a set of working tools of inestimable value to anyone

who is charged with the duty of interpreting these Gospels in teaching and preaching.

(Rev.) FRANK W. BEARE  
Professor of New Testament Studies  
Trinity College

Toronto.

## The Church in the Armed Services

MANY chaplains and servicemen have written to the Church press during the past few years calling attention to deficiencies in our ministrations to persons in the armed services and asking that Church at home take definite steps to improve the situation.

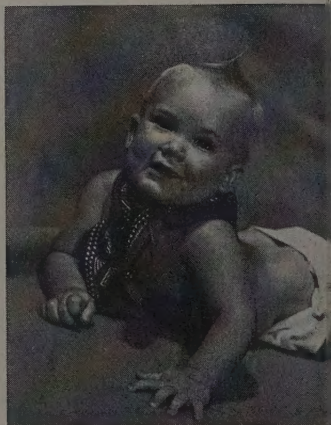
We are preparing a study of the matter prior to the meeting of General Convocation, and we would like to solicit letters from your readers who can give such information as:

- The experiences of men and women who have served for long periods in difficult places without an opportunity for the ministry of the Church.
- Cases of illness or death where the priest of the Church was available.
- Domestically, we should like to know specifically what parishes near large armed services installations are doing for service personnel.
- Any examples where civilian clergymen have been discouraged from contact with armed services personnel from exercising their ministry on installations near their parishes.

Letters should be sent to me.

(Col.) W. W. NARAMORE  
Chairman, Armed Services Committee  
The American Church Union  
309 Grosvenor Lane,  
Bethesda, Md.

## Infantry . . .



Lillian Kaplan

## GODLY ADMONITION

"Yes, Jones, I know we must think of the larger fellowship but let's not go overboard for Mohammedanism."

• What in your opinion is the meaning of "continue in that Holy fellowship" in the closing prayer of the Communion Service?

In the first place it is a prayer that we may continue to be loyal members of the Catholic Church as the mystical Body of Christ; secondly, that the special relationship to God and His Church established by the Communion just received may be lifelong, so that our spiritual lives may consist of a continuous ascent to God, not a series of spasmodic rises and returns.

• Is it valid for a bishop to confirm two persons at the same moment, putting one hand on the head of each and saying the formula once?

I should say without hesitation that the candidates are validly confirmed. The rubric only requires the bishop to lay one hand on the head. The meaning of the word "severally" seems to me to be fulfilled if the bishop touches each individual head.

The saying of the prayer "Defend O Lord . . ." over more than one candidate is certainly not contemplated by the rubric (any more than the communicating of two or more persons during one repetition of the sentence of delivery at the Eucharist), but the irregularity is certainly not enough to invalidate the sacrament.

The form of Confirmation is probably the prayer said over the whole class by the bishop before he starts to lay on hands. "Defend, O Lord. . ." is a prayer analogous to the sentence referred to above.

The reason for taking two candidates at a time (or for the Roman practice of having the bishop walk along the rail) is just to get things over quickly.

If the bishop sits, as the rubric directs, "in his chair near to the Holy Table," as he does for an Ordination, the close analogy between Confirmation and orders is immediately perceived; and if he confirms one person at a time the character of Confirmation as ordination to the priesthood of the laity is much better indicated.

• In a Requiem Mass, why does the priest not bless the cruet water when handed him by the acolyte?

I have always thought that the real origin of this custom (which extends to the omission of the other blessing also) is the tendency at times of sorrow to go back to older and simpler ways. The numerous blessings in the modern Western Rite, even the blessing of the people at the dismissal, are probably part of the youngest stratum of the liturgy.

## Many Steps Nearer

By the Rev. LEONARD ELLINWOOD

WITH the publication of *The Monastic Diurnal Noted*,\* the Sisters of Saint Mary have come a number of steps closer to presenting the Church at large with the results of the life-long work of the late Canon Winfred Douglas.

At the turn of the century, this devoted priest-musician caught the vision of the possibilities of enlarged congregational participation in the musical worship of God through the use of plainsong. So he labored painstakingly over the years adapting the age-old melodies to English texts.

After nearly two decades of careful work, the Church's so-called *New Hymnal* of 1916 was enriched by a number of his editions of plainsong hymns (*The Hymnal 1940* contains still more) and a setting of the Mass (Communion Service). In 1923, he brought out *The Ceremonial Noted, occasional Offices of the Community of Saint Mary with the plainsong*. In 1933, a number of his plainsong Masses were published together as *The Kyrial*.

During all these years, as director of music for the Community of Saint Mary, Canon Douglas had been perfecting an English translation of the Benedictine Monastic Breviary. His definitive edition of that text appeared in 1932 as *The Monastic Diurnal*. The present volume contains the plainsong for much of the *Diurnal* (the Day Hours) save that of Lauds during the year; it does give the plainsong for Lauds for a few of the more important feast days.

If any reader wishes to grasp the full significance of the size of this task which has been accomplished almost single-handedly, let him compare the text and plainsong for any given office on any feast day in the Latin edition of the monks of Solesmes (with whom Canon Douglas studied) with that used in this English version. Only such a skilled and devout musician-poet could adapt these melodies so consummately as to make them seem always to have been identified with the English text, and yet leave them so unchanged that our Roman colleagues can follow them unflinchingly.

*The Monastic Diurnal Noted*, in its present form, cannot be used without a copy of *The Monastic Diurnal* itself. This photo-offset edition is but preliminary to a full self-contained edition. As now published, Canon Douglas' work will be used in the daily praise and pray-

er of many religious houses. It should also be diligently studied by our seminarians and musicians for a clearer insight into the medieval liturgies which lie back of our Prayer Book.

## Books Received

THROUGH VALLEYS TO VICTORIES.

"The inspiring diary of a man who applied the twenty-third Psalm to everyday life inside a prison hospital." By Starr Daily. Doubleday. Pp. 220. \$2.50.

YOU AND THE HOLY SPIRIT. "A Neglected New Testament doctrine made personal and practical for everyday life." By Stuart R. Oglesby. John Knox Press. Pp. 112.

SPIRES OF THE SPIRIT. By Frederick B. Harris. Abingdon-Cokesbury. Pp. 174. \$2.

ONE OF THE FIFTEEN MILLION. "The true story of one man's experience in a Soviet slave labor camp." By Nicholas Prychodko. Little, Brown. Pp. xiv, 236. \$3.

THE SILVER CHALICE. "A story of the cup of the Last Supper." By Thomas B. Costain. Doubleday. Pp. 533. \$3.85 [August selection of the Literary Guild].



HIS MARVELLOUS WORKS. Introduction by Canon G. W. Broomfield, D.D. Account of medical work of Universities' Mission to Central Africa. Central Africa House, 35, Great Peter Street, Westminster, S. W. 1. Pp. 61. Paper, 2/6.

EAST GERMANY UNDER SOVIET CONTROL. (Department of State Publication 4596, available from Superintendent of Documents, U. S. Government Printing Office, Washington 25, D.C.). Pp. viii, 95. Paper, 35 cents.

\*Music of Vespers, the Little Hours, and Lauds of Greater Feasts, adapted from the original plainsong by the Rev. Winfred Douglas (Kenosha, Wisconsin: Saint Mary's Convent. Pp. xv, 543).

THE DEBATE on admission of Negro students to the University of the South was characterized by a calmer tone at a meeting, July 29th and 30th, of the regents of the university with members of the faculty of the theological school. In a statement issued after the meeting, the regents, who conduct the affairs of the university between annual meetings of the board of trustees, "welcomed the opportunity for full discussion with the faculty members" and said that "both groups feel assured of the cooperative and harmonious operation of the School of Theology during the coming academic year."

THE REGENTS emphasized (1) that the action of the trustees "erected no permanent bar to the admission of qualified Negro students into the School of Theology in stating the belief that the happiness and mutual good will of both races would not now be served" by such action; (2) that the university recognized the right of faculty members to "the fullest freedom of thought and expression"; (3) that they, and the chancellor (Bishop Mitchell of Arkansas), intend to bring the question before the next trustees' meeting and that in the meantime it will be studied by a special committee of the board.

THE PROFESSORS, in turn, (1) accepted "with pleasure" the assurance that the question would receive "full study and consideration by the trustees"; (2) explained that their reference to their own resignations was not "an ultimatum . . . of a corporate pressure group, but . . . an expression of the deepest personal convictions of eight individuals." Previously they had submitted a "Statement of Clarification," in which they had disclaimed any desire to ask the university to violate Tennessee laws, but urged that the trustees "affirm in principle: (1) agreement with the relevant resolutions of the Lambeth Conference of 1948 on race relations, and (2) a willingness to allow admission of qualified Negro students to this School of Theology, with a readiness to act to that end as far as possibilities may be opened."

NEXT WEEK'S issue of THE LIVING CHURCH will be devoted to the Woman's Auxiliary, which holds its vigorous and constructive sessions in Boston concurrently with General Convention. Parishes which have not yet placed a General Convention bundle order had better do so at once, for two weeks later comes our Pre-Convention issue, and from then on throughout the month of September and into October, the great debates and decisions of Church life will thunder in our columns.

ANOTHER chaplain of the Episcopal Church has been awarded the Bronze Star for meritorious action while on duty in Korea—Chaplain Albert H. Frost, serving with the Army. Chaplain Frost has completed his tour of duty in Korea and is now in the United States.

A SIGNIFICANT ACT of Church unity at General Convention will be

the Polish National Catholic Mass on September 9th at 7:30 AM to be celebrated by Bishop Joseph Soltysiak at Emmanuel Church, Boston. Bishop Soltysiak writes: "If the delegates of the Convention wish to receive Holy Communion during the Holy Mass I will gladly administer this Holy Sacrament."

THUS, the intercommunion between the PNCC and the Episcopal Church which was finally approved in 1946 will be demonstrated in action. The privilege of taking part in this great moment is one that no bishop or deputy will want to miss.

IN ORDER to clear the schedule for the PNCC service, the American Church Union announces that it has changed the date of its Solemn High Mass and Corporate Communion at the Church of the Advent, Boston, from September 9th to the 10th at 7:30 AM. Bishop Ivins of Milwaukee will pontificate.

YOU MAY now deduct 20%, instead of the former 15%, from your income for federal income tax purposes for contributions to charitable, educational, religious, and other benevolent causes. The President has signed the bill recently passed by both houses of Congress. In today's tax structure this is an important figure even for people in the lowest tax bracket. When you give a dollar to the Church (or the Church Literature Foundation), your federal tax is reduced by 20 cents. When you give \$5.00, the federal tax reduction is \$1.00. For higher incomes the tax reduction is proportionately larger, until in the top brackets the great majority of the amount given is refunded by the government.

THIS WEEK'S leading editorial is devoted to a report on the religion behind the Bamboo Curtain, as exemplified in the person of Dr. Chao, whose crime was that he was not rabid enough in his support of Communism. Meanwhile, the daily newspapers are carrying reports of the meeting of the Lutheran World Federation in Hanover, Germany. Hungarian Lutheran delegates in attendance from behind the Iron Curtain have been loud in their praise of the "great deeds" of their Communist regime in bringing in "the society of the future."

AMERICAN delegate Dr. Franklin C. Fry, seeking to maintain peace in the Lutheran family, expressed the hope that "political questions on which we sharply disagree may be omitted from this assembly." Whereupon, says the AP, Bishop Dzsery of Hungary expressed "gratitude" for Dr. Fry's remarks as implying agreement with the Hungarian delegation's pro-Communist utterances.

AT a news conference, Dr. Fry said that he was "forced to reply." "Silence could be taken as though I agree with the interpretation of my words. . . . This is not the case. I vigorously reject the political doctrines carried into this assembly by the Hungarian delegation." At this, the Hungarian delegates walked out of the news conference. Peter Day.

## The Living Church

Established 1878

A Weekly Record of the News, the Work and the Thought of the Episcopal Church.

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special case. When possible, submit news through your diocese or district correspondent, whose name is listed in the 1952 LIVING CHURCH ANNUAL, pp. 119-120 or may be obtained from your diocesan or district office.

### Departments

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DEATHS ..... 13 LETTERS .....  
DIOCESAN ..... 12 Q-BOX .....

### Things to Come

| AUGUST |    |    |    |    |    |    |   |  |  |  |  |
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| 10     | 11 | 12 | 13 | 14 | 15 | 16 |   |  |  |  |  |
| 17     | 18 | 19 | 20 | 21 | 22 | 23 |   |  |  |  |  |
| 24     | 25 | 26 | 27 | 28 | 29 | 30 |   |  |  |  |  |

| SEPTEMBER |    |    |    |    |    |   |  |  |  |  |  |
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| 14        | 15 | 16 | 17 | 18 | 19 | 2 |  |  |  |  |  |
| 21        | 22 | 23 | 24 | 25 | 26 | 3 |  |  |  |  |  |
| 28        | 29 | 30 |    |    |    |   |  |  |  |  |  |

#### August

- 9th Sunday after Trinity.
- World Conference on Faith and Order, Lund, Sweden, to 28th.
- 10th Sunday after Trinity.
- St. Bartholomew (11th Sunday after Trinity)
- 12th Sunday after Trinity.

#### September

- Church Periodical Club, national triennial meeting, Boston, to 6th.
- National Executive Board meeting, Woman's Auxiliary, Boston, to 6th. National Council meeting, Boston, to 6th.
- 13th Sunday after Trinity. General Convention, Boston, to 19th.
- National Canterbury Association Convention, Medford, Mass., to 14th.
- Triennial Youth Convention, Medford, Mass., to 14th.
- 14th Sunday after Trinity. GFS United Nations Pilgrimage, to 21st.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese, missionary district of the Episcopal Church, several in foreign lands. THE LIVING CHURCH subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies. Member of the Associated Church Press.

NINTH SUNDAY AFTER TRINITY

## GENERAL

## CANADA

Bishop and His Wife  
Killed Instantly

The Bishop of Caledonia, B. C., the Rt. Rev. J. B. Gibson, and his wife were instantly killed in an automobile accident on the Skeena highway near Prince Rupert, B. C., July 24th.

Their daughter, Eileen, was able to walk after being freed from their wrecked car, but the Rev. S. R. Deacon suffered a broken collar bone.

Born in Ireland, Dr. Gibson came to Canada in 1906 and was ordained in 1910. From 1920 on he served in northern British Columbia, and was consecrated bishop in 1945. Two daughters and a son survive the Gibsons.

## MINISTRY

## From Nashotah

## To Seabury-Western

The Rev. Dr. William H. Nes has been appointed to the annual lectureship in homiletics at Seabury-Western Theological Seminary, Evanston, Ill., for the year 1952-53, according to announcement from the seminary.

Dr. Nes recently resigned as dean of Nashotah House.

## ORTHODOX

## Against Participation

By PAUL B. ANDERSON

The Patriarch and Synod of Constantinople<sup>1</sup> have decided against sending a delegation to the World Conference on Faith and Order, to be held at Lund, Sweden, this month.

This decision has led the synod of the Greek Church at Athens to reverse its previous position, which was in favor of participation in the conference. It is understood that the Ecumenical Patriarch, in spite of his generally favorable attitude toward the Ecumenical Movement, has felt it advisable to adhere to the traditional Orthodox view that no Patriarchate should take a stand relative to other Church bodies which is not con-

curred in by the other Orthodox patriarchs.

It will be recalled that the 1948 Moscow Conference of heads and representatives of autocephalous<sup>1</sup> Orthodox Churches was on the whole not inclined toward participation in the World Council of Churches.

## PENSION FUND

A Rosy Picture  
After 35 Years

"A total of \$37,535,825 has been paid out to 7,869 individuals in the first 35 years of the [Church Pension] Fund's existence," according to the Fund's 35th annual report (1951), as it presents an overall rosy picture of the present state of the Fund.

Most basically encouraging part of the picture, perhaps, is the coöperation (which the report describes as "remarkable") of parishes through their parish treasurers:

"All assessments due in 1949 have been fully paid. A single parish in the Middle West alone stands in the way at the pres-

ent time of a complete record for 1950. The small balances still due for 1951 are rapidly being eliminated."

The report states that "assets in 1951 crossed the \$50 million mark for the first time," and that this represents an increase of \$2,140,974 (or about four per cent) over the previous year. By way of contrast, assets were \$35,650,460 ten years ago, and 20 years ago were \$28,142,250.

Stressing again the importance of higher clergy salaries as a factor in adequate protection of pensioners, the report sounds a note of warning:

"If in the future there should develop an opposite downward slide in the clergy stipends the effect would be adverse with double intensity."

## CONVENTION

## Bishop Yashiro Sails

Bishop Yashiro, primate of the Japanese Holy Catholic Church, was expected to sail from Kobe on August 4th, landing in San Francisco, August 17th, on his way to the Canadian General Synod and the American General Convention. Bishop Yashiro will be in Boston through the Convention period.

## SOCIAL RELATIONS

## Discrimination End Urged

Both Presbyterians and Unitarians have recently taken official stands against racial discrimination.

The General Assembly of the Presbyterian Church in the U.S.A. at its annual meeting called for the elimination of racially segregated synods, presbyteries, and congregations within its own ranks.

Delegates to the annual meeting of the American Unitarian Association voted to ask the nation's Unitarian churches to work for the elimination of racial discrimination wherever it exists within the Church.

The adopted resolution modified an earlier one which recommended a program committing the Unitarian Church to developing a long-term plan looking



PATRIARCH OF CONSTANTINOPLE  
No delegation at Lund.

**TUNING IN:** §Patriarch of Constantinople is the Ecumenical Patriarch, head of the entire Orthodox Church. Present Patriarch, His All-Holiness Athenagoras I, served for many years in the United States, and is the highest-ranking sub-

scriber of THE LIVING CHURCH. §Autocephalous (own-headed) Orthodox Churches are entirely self-governing. They maintain unity by deferring to each other's opinions until differences can be resolved in a pan-Orthodox council.

toward "the achievement of an interracial denomination, including an interracial ministry." [RNS]

## ARMED FORCES

### Chaplains' Association Aided

The various Christian bodies should accept the chaplaincy "on the same terms as they do home and foreign missions," the Military Chaplains Association was told at its annual convention held at the Army Chaplains' School here.

Lieut. Col. Aryeh Lev, religious activities director of the National Jewish Welfare Board, advanced this idea. He asked the 200 active, reserve and retired chaplains attending the meeting:

"Is it not time that the denominations themselves recognize their requirements and, in assessing the total needs of clergy manpower for their churches, plan for a definite percentage of clergymen to come into the armed forces?"

Maj. Gen. Ivan Bennett, Chief of Army Chaplains, told the convention that military service involves no link between Church and State.

Col. Joseph R. Koch, commandant of the school, chided the association for "constant and deplorable do-nothingism" and rebuked the chaplains for not having "a dynamic program" in a time of national need.

Criticism of the association also was expressed by Brig. Gen. Henry Darlington, former rector of the Church of the Heavenly Rest in New York City.

He censured association officers "who do not function" and said that after the convention addresses the members would depart with "no one seeming to know what is to happen until next we meet."

[RNS]

## RADIO & TELEVISION

### The Coming of a Force

With an eye to television becoming a potent force in Canadian life, the synod of the diocese of Montreal set up a committee to look into the possibility of its use for religious purposes, Religious News Service reports.

Television broadcasting was expected to begin in Canada this summer with the opening of the first Canadian TV station.

The religious use of television has invaded Eastern Orthodoxy. For example, the Divine Liturgy from the Greek Orthodox Church of St. Constantine and St. Helen, in Milwaukee, was televised over station WTMJ July 20th. Cele-

brant of the Liturgy was the Rev. George Thomas, pastor of the Church. A running commentary was given by Nick Topetzes, professor at Marquette University, and a member of the congregation.

## FAITH AND ORDER

### Looking Toward Third World Conference

The Rev. Dr. Theodore O. Wedel, Canon of Washington Cathedral and Warden of the College of Preachers, preaching in Trinity Church, New York, on July 20th, sketched the development of the Ecumenical Movement, with special reference to the coming Third World Conference on Faith and Order, to be held at Lund, Sweden, August 15th to 28th, to which he is a delegate. (See page 8.)

As customary at Trinity Church, the service, at eleven o'clock, was a Celebration of the Holy Eucharist. The Epistle was read by Clifford P. Morehouse, in accordance with a permitted usage whereby a layman may read the Scriptural portions of any service — except the liturgical Gospel. Mr. Morehouse is a delegate to the Conference at Lund.

It will be recalled that the First World Conference on Faith and Order was held in 1927 at Lausanne, under the leadership of the late Bishop Brent, who inspired the movement and devoted many years of his life to it. The Second World Conference was held in 1937, at Edinburgh — inspired by the memory of Bishop Brent, who died in 1929. When the World Council of Churches was constituted in 1948, at Amsterdam, the Conference on Faith and Order became the Commission on Faith and Order of the World Council of Churches. It is this Commission that called the Conference to be held in Lund.

## WORLD RELIEF

### Food, Health, and Faith

A young cow that almost jumped overboard and a shipping strike were among the harrassments suffered by Paul Rusch when he packed off a shipment of cattle recently for the Brotherhood of St. Andrew's rural life project in Japan. The arrival of the cattle in Japan will open a new phase of the work being carried on in Japan by the Anglican Communion, in which the BSA is taking a leading part.

Mr. Rusch, a retired Army colonel and executive vice president of the BSA in Japan, and Tom Kobuchi, San Francisco representative for the BSA's Kiyo-

sato Educational Experiment Project (KEEP), endured frustrations for two weeks at the Golden Gate. At first the were completely stalled when the Pacific Coast shipping strike tied up some 60-odd transpacific freighters. The KEEP cattle shipment included seven purebred Jersey heifers paid for by KEEP members all over America; a registered Holstein bull calf sent by Mr. and Mrs. C. C. Fugate of Grand Junction, Colo. and the herd of purebred Herefords,



TEXAS TO JAPAN  
Cattle for KEEP.

gift of Bishop Quarterman of North Texas and his laymen in coöperation with the Amarillo, Texas, Rotary Club. There were also two registered purebred Jerseys contributed by E. E. Greenough, prominent Methodist layman and one of California's foremost Jersey breeders. He is assembling 30 heifers which he will personally take to Japan in late August. A Jersey bull was bought for the herd by a group of laymen from St. John's Church, Knoxville, Tenn. The seven Jersey heifers are to be named Miss Baltimore, Miss Santa Barbara, Miss Arbor, etc., in honor of the contributing cities.

The herd of cattle, which will provide foundation stock for model milk and beef herds at KEEP, is unique in Episcopal Church history.

For two weeks the KEEP cattle, caught by the shipping strike, were penned up on the Foreign Trade Pier in San Francisco. There they provided a makeshift farmyard scene which delighted and surprised tourists eating at Fisherman's Wharf restaurants.

For two weeks Mr. Rusch sweated out. His money was limited and time was eating it up. There was rent to pay for pier space and a caretaker's fee.

Striking seamen finally agreed to make up a crew for the Pacific Far East Line M/V "Surprise" to sail to Japan with emergency supplies.

The cattle were to be loaded by derrick in a flying stall. The first heifer, young Hereford from Amarillo, escaped on deck. Twenty stevedores fled from the

**TUNING IN:** Episcopal Church chaplains are selected by the various arms of the military services when endorsed by the Armed Forces Division of the Home Department of the Church's National Council. The Division sends chaplains vest-

ments, a portable altar and Communion vessels, literature and other supplies. The executive secretary, the Rev. Dr. Percy G. Hall, visits military posts, consults with chaplains in person or by mail, and provides liaison with Washington

sacrificed heifer. "For two minutes my heart was in my mouth," says Paul Rusch, "as the Hereford, crazed with fright, charged to the low railing. It looked as though it were heading straight overboard into San Francisco Bay. Finally a 250-pound stevedore made a flying tackle to down the heifer."

Loading was completed without more herefords escaping and the cattle were on their way to Japan. Along with them went some \$7000 worth of farm equipment, 4-H teaching tools to demonstrate highland farming at Kiyosato on the hill-sides of Mount Yatsu, a small tractor with bulldozer attachment to grade roads around the center; medical supplies, including much-needed electric cardiograph equipment contributed by St. Matthew's Cathedral, Dallas, Texas; books, soap, school supplies; and four sets of hand-made vestments for the Chapel of St. Andrew prepared by the altar guild of New Jersey.

It is the hope of Paul Rusch that Churchpeople throughout America will continue to send clothing and other supplies to Tom Kobuchi, at 653 Indiana



ALL ABOARD  
Paul Rusch and Tom Kobuchi.

St., San Francisco, Calif., for an August shipment.

Laymen and women of the diocese of Ohio are working on a project to provide three model steel farm units for the 4-H teaching center at Kiyosato. These include a silo, haymaker, and barn, all made of steel. The model teaching farm will be called the Ohio experimental farm.

The National Woman's Auxiliary has been petitioned to give \$19,000 to complete the 20-bed ward and modest quar-

ters for doctors and nurses at St. Luke's Rural Health Clinic. The out-patient unit, dedicated in October, 1950, by Bishop Conkling of Chicago, has treated more than 4,000 cases in its first year of operation. The clinic is already within 35% of being self-supporting.

St. John's rural library and youth center, the gift of St. John's Church, Detroit, which was dedicated in September, 1951, by Bishop Emrich of Michigan, has received approximately 2,000 volumes of Japanese books from native contributors since its opening. Tadao Kaneko, general secretary of the Brotherhood of St. Andrew in Japan, reports several hundred rural young people are using the free library, the first in the entire countryside.

Camp Seisen Ryo, a youth camp up on the mountain side from the rural center is booked complete for three months of summer conferences.

Mr. Rusch, who has been touring the United States speaking on behalf of the American Committee for the Brotherhood of St. Andrew in Japan, is spending July in San Francisco. After attending General Convention he will return to Tokyo in October to inspect progress being made by the Japanese leaders. After a complete tour of the ten dioceses of the Church in Japan he will return to the United States to report to KEEP supporters in all parts of Canada and the United States.

Canada is helping KEEP, too. A committee there has sent 100 British-made woolen blankets to the Kiyosato St. Luke's Health Clinic and a large shipment of medical supplies for the winter public health program.

Although the Kiyosato Educational Experiment Project is sponsored by the Brotherhood of St. Andrew in Japan, all phases of its teaching methods are carried on by technically trained specialists of the Japanese Church.

The BSA believes that Japan's major rural problems are concerned with food, health, and faith. Through the Church of St. Andrew, self-supporting within 15 months after its dedication in 1948, teams of laymen under the supervision of the rector are now carrying on out-stations in ten villages. "Give us two years," says Mr. Rusch, "and we will have ten branch chapels." The Bishop of South Tokyo, having jurisdiction over the area, visits Kiyosato frequently. Two hundred and eleven adults and young people are presently in five widely separated village instruction classes. Twenty persons were confirmed Palm Sunday at Kiyosato.

Mr. Rusch says that if the 20-bed ward and quarters for doctors and nurses

can be provided within the next ten months, at a cost of \$19,000, the Rural Health Clinic will be completely self-supporting. The clinic's work is completely manned and supervised by St. Luke's International Hospital, Tokyo.

The policy of the Brotherhood of St. Andrew in working out its Kiyosato model rural center is, to help the people help themselves. All persons using any of the facilities of the center are required to make some form of payment for services and privileges. Tithing has been taught at the Church of St. Andrew from the day the chapel was dedicated. The Brotherhood points out that the Communists make the people pay on the line for their way of life and its vague privileges. "People appreciate their privileges," says Mr. Rusch, "when they have to pay for them."

This same plan is being used in KEEP's expanding 4-H program. Farmers of the county are freely permitted to use equipment. Seeds are distributed, and young farmers are encouraged to take a few of the Hampshire Red chickens being pioneered in the area by KEEP. As time goes on, and the experiment works out, youthful Japanese farmers will be given a start in raising beef and milk cattle.

Another shipment is expected to go in October in time for winter relief distribution. High on the list of items needed by KEEP are: text books, church candles, playground equipment, portable x-ray machines, 16 mm movie projectors, and money for a Jeep station wagon which will double as an ambulance.

## LIVING CHURCH RELIEF FUND

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| Lt. Col. & Mrs. Edward L. Aldworth .. | 4.00      |
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| Sarah W. Abbot .....                  | 3.00      |
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|                                         | \$1,074.50 |

### Col. Rusch's Work in Japan

|                               |          |
|-------------------------------|----------|
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| Rt. Rev. Thomas Jenkins ..... | 27.50    |
|                               | \$ 37.50 |

### Children in Pusan

|                       |          |
|-----------------------|----------|
| Mrs. R. D. Gile ..... | \$ 20.00 |
|-----------------------|----------|

TUNING IN: ¶Started during World War I to give readers of THE LIVING CHURCH a channel of action to meet Church emergencies and human needs, The Living Church Relief Fund has received and disbursed hundreds of thousands of dollars,

making no charge for its services. A motorboat for a missionary bishop, a nursery shelter in war-torn England, a new roof on a damaged church, food for starving Arab Christians, a reopened school in Africa are a few of the results.



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Instrument of a turning point.

*"And they of the circumcision were astonished because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:45).*

**A**LTHOUGH it may receive only minor attention in the newspapers, one of the most important events of this year of our Lord, 1952, will take place, August 15th-28th, in a university town of Sweden by the name of Lund. In this quiet academic scene will be gathered representatives of practically all non-Roman Churches\* of the world in a Conference called the World Conference on Faith and Order.†

The Lund Conference, of which I am to speak, is not the first assembly of non-Roman Christianity. Beginning with a missionary conference held in Edinburgh in the year 1910 (just 42 years ago), the dream of a reunion of the scattered flock of Christ has brought into being what is now known as the Ecumenical Movement—the word "ecumenical" signifying "universal" or "world-wide."

The history of the Christian Church for a thousand years previous to 1910 was one of progressive disunity. The Orthodox Churches of the East separated from the Roman Church of the West as

\*Episcopal Church will be represented by Bishops Bayne of Olympia and Dun of Washington, the Rev. Drs. P. M. Dawley and Theodore O. Wedel, and Clifford P. Morehouse.

**TUNING IN:** [The fact that only non-Roman Churches participate in Faith and Order movement is not based on exclusion of Roman Catholics but on their refusal to take part. Since Dr. Wedel wrote, the movement has suffered a blow in

far back as the 10th century, and have remained separate ever since. The 16th century in turn saw the Reformation dispersion of the Western Church—a disunity movement which today finds the Church of Christ divided into literally hundreds of rival communions and sects.

The 20th century is the first to witness a reversal of this scandal in Christian history. By way of a whole series of conferences, the first, as already noted, in 1910, and culminating four years ago in the birth at Amsterdam, Holland, of a World Council of Churches, divided Christendom is humbly seeking to become visibly again one flock of Christ under One Shepherd.

#### AN IMPORTANT YEAR

I have mentioned the year 1910 several times. It is, indeed, of great importance. Trinity Church, New York, and more specifically its then rector, Dr. William T. Manning (later Bishop of New York), participated in the events of that year by an act which may some day be called a major turning point in Christian history. The missionary conference in Edinburgh had opened the eyes of all participating Christian communions to the scandal of disunity. But how to heal the wounds in the Body of Christ remained an unanswered question.

The General Convention of the Episcopal Church met in the fall of that same year. Dr. Manning presented to that Convention a resolution to promote a conference of "all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour, for the consideration of questions pertaining to the Faith and Order of the Church of Christ."

We should note that phrase "Jesus Christ as God and Saviour!" For it is enshrined today, and has been throughout the history of the Ecumenical Movement, as the one essential creedal test for participating Churches. It is, of course, not the whole of the Apostles' or Nicene

# ONE CHURCH\*

By the Rev. Theodore O. Wedel

Canon, Washington Cathedral, and Warden, College of Preaching

Creed, nor a complete summary of Christian faith. But it does embody, in brief words, the central dogma of the Catholic Christian faith, which has stood throughout Christian history as a fortress of orthodoxy against the assaults of heresy.

The separated flocks of Christ may be called upon, as they seek union with one another, to surrender many a cherished tradition. But on one issue there can be no compromise—faith in Jesus Christ as Son of God and divine Redeemer of the world. The Episcopal Church has the honor—the late rector of Trinity Church, New York, its spokesman—of having nailed to the masthead of the Ecumenical Movement this majestic confession of Trinitarian Christianity.

This invitation issued by way of a General Convention resolution of 1910 was accepted by Church communities throughout the world. The Conference meeting at Lund, Sweden, this month although now as a subsidiary conference under the sponsorship of the World Council of Churches—is the third in a series dealing specifically with Faith and Order—that area of strife between churches in which Christians are most deeply divided.

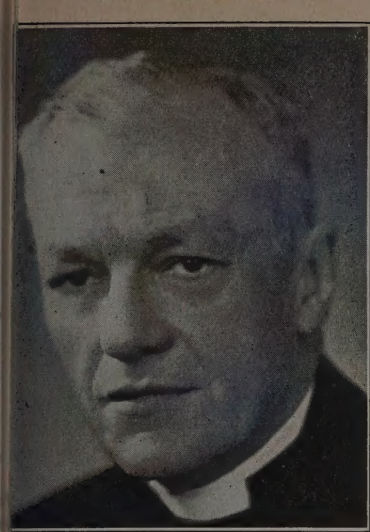
#### SCORES OF TRADITIONS

As the delegates of the Episcopal Church meet at this conference the hundreds of their fellow Christians this summer, representatives of scores of Churches with traditions divergent as are those of an Eastern Orthodox monk and an unbaptized Quaker, what will be our contribution?

No informed member of the Episcopal Church needs to be told that ours is a peculiar Church. What are we anyway—Protestants or Catholics, or something neither or both at once? Are we, as I fear some of our brother Christians feel, merely a befuddled lot, clinging to

\*From a sermon preached at Trinity Church, New York, July 20th (see p. 6 of this issue).

the refusal of the Ecumenical Patriarch, head of Eastern Orthodoxy, and the Church of Greece to join in the Lund Conference (See General News). Most Churches behind the Iron curtain are also prevented from participating.



CANON WEDEL  
*"We have every right . . ."*

chaic 16th-century Prayer Book because we are afraid to face life in the 20th century? Someone has called us "God's frozen people" — and there is some truth in the satiric phrase.

Indeed, if I may speak for myself as merely one member of our delegation and not necessarily for my colleagues, I am ready to admit that I shall try to avoid Episcopalian arrogance. We are a proud church, worldly at times, often culturally aloof, blind on occasions, I fear, to full acceptance of the fact that we do not have a monopoly of God's favor.

I can allude here to my text. It is from a story in the Acts of the Apostles which recounts the astonishment of a group of Jewish Christians that the Holy Spirit had come upon a Gentile family. "They of the circumcision were astonished," so reads the climactic verse, "because that on Gentiles also was poured out the gift of the Holy Ghost." I have been privileged on a number of occasions to participate in ecumenical gatherings. Humble and penitent astonishment has been my reaction also—as, I am certain would be the mood of anyone here.

How wonderful some of these non-Episcopalians Christians are — German Lutherans wearing the scars of concentration camp martyrdom on their faces, French Protestants who have suffered as evangelists in pagan Paris, Quakers who have carried the love of Christ to the naked and the hungry in war-torn lands, Methodists of our own America who nurture their rural flocks without the help of Gothic brick and stone.

It is little short of blasphemy to assert, even for a moment, that these soldiers

of the Cross have not received the gifts of the Holy Spirit, though these gifts have come to them by ways other than those we hold sacred and essential for ourselves. The Holy Spirit, we must never forget, in a Trinitarian Church especially, is third Person of the Trinity. The Holy Spirit is God. He is the Church's ultimate Lord — above popes and patriarchs and even an apostolic succession of bishops.

As I, with limited vision, see the problem of church reunion, the Holy Spirit's rule in the dismembered Body of Christ is simply historical fact—undeniable, gigantic in meaning, humbling to all parochial pride. This fact stands in judgment over every scheme of union which claims for any church order a monopoly of God's grace.

We all look forward to Judgment Day. To be almost rudely concrete, is it conceivable that the awesome Lord, come to judge the quick and the dead, will, at that great assize, place at the forefront of his testing the question whether one of his human children has been confirmed by a bishop in apostolic succession or by a Lutheran pastor, or has received his Communion at the hands of a minister ordained according to the traditions of our Book of Common Prayer?

#### IN SPACE AND IN TIME

Does, however, the acceptance of Churchmen of other communions as members of the fellowship of the Holy Spirit mean then that we who represent the traditions of our Prayer Book and our Anglican history should surrender our insistence upon Catholic Church Order—specifically the historic episcopate—as a requisite for a united church?

I must speak here once more for myself alone. But my answer would be: "By no means!" The argument leading up to this conclusion would run as follows. Two "Churches,"<sup>1</sup> as it were, meet in ecumenical fellowship in our time. One is the "Church" in space, the fellowships of the Holy Spirit wherever found throughout the world. Many—those in newer mission lands for example—may scarcely have even heard of bishops or an apostolic succession or the liturgical wonders of a Book of Common Prayer, or would care very much if they had thus heard. The assurance of God's grace in their new life in Christ is for them enough. They look with confidence to the great day of the Lord as saved and redeemed sinners. And that is well. They long, indeed, for union with their fellow Christians. But when the call to reunion comes to them, they have to meet not only the Christian flocks of the 20th century, but another "Church" as well, a Church also blessed of God. We can call this "Church" the "Church in time"

—the "Catholic" Church of history, the Communion of Saints of the past as well as of the present.

The Episcopal Church and its sister churches, daughters of the Church of England and of the Book of Common Prayer, dare not boast of any monopoly of God's love. But these churches have had placed in their keeping an organ of Christian unity bridging the chasms of time. This is our Episcopal Church order—that mystery of a succession of fathers in God going back to apostolic days.

Shepherds of Christian flocks in the Church's earliest days laid hands upon their sons in the faith. These, in turn, laid hands upon their successors. Generation was linked to generation in one Body of Christ in time. We of the Catholic tradition of Christian history have every right to plead that this organ of unity dare not be lost in the future united Church of Christ. The Catholic churchman will have to surrender the monopoly claims upon the gifts of the Holy Spirit. The Churches of Christ which the Lord of the Church has called into being in recent centuries must be accepted as part of God's people on earth. But the Protestants, in turn, will have to accept as equally God's people the Communion of Saints of the ages. The two "churches"—if we dare for the sake of the argument use these ambiguous terms—the Church in space and the Church in time, must become one Church.

As I myself envision the problem of a reunited church, this is the basic issue. May God lead us into that blessed day when we shall see God's children thus one flock under one Shepherd.

Is it too much to ask that lay people of the Church accompany their delegates to the Conference on Faith and Order, shortly to be convened in Sweden with your prayers? The dream of a fully united Church of God may not find fulfillment in our time. But a union of Christian hearts and wills, submission to Christ's call and commands, and a renewed outpouring of the Holy Spirit need not wait upon the solution of all of our reunion problems.

Enemies are besieging today the rule of Christ. We desperately need a united army and a united command. Under the majestic uniting charter of faith—Jesus Christ as God and Saviour — we can, even in an outwardly still disunited Christendom, stand shoulder to shoulder with our Christian brethren, "from Greenland's icy mountains to India's coral strands," and from Methodist meeting house to icon-decorated chapel of Eastern Orthodoxy, to prove to a pagan and lost world that the gates of hell shall not prevail against Christ's One, Holy, Catholic, and Apostolic Church.

TUNING IN: ¶In speaking of "two Churches," Dr. Wedel is using a figure of speech for "two ways of looking upon the Church"; Christian theology unanimously concedes that there can only be one Church of Christ. Ecumenical movement is

struggling to reconcile conflicting views on the nature and boundaries of the Church: e.g., whether it is a visible body continuous in history; or whether it is essentially invisible, consisting of the faithful followers of Christ.

# The Case of Dr. Chao

IT may be theoretically possible to support Communism as a political and economic system and yet to remain, ideologically, a Christian, but it is a dangerous walking of the tightrope—as is shown by the recent degradation of a priest of the Church and former president of the World Council of Churches, Dr. T. C. Chao [L. C. June 15th and August 3d].

Almost exactly a year ago THE LIVING CHURCH reported that Dr. Chao, then dean of the School of Religion, Yenching University, Peking, had resigned as one of the World Council's six presidents on the ground that the Council was being "used as a tool of American imperialism for the perpetuation of its policy of world aggression."

Thus Dr. Chao, no doubt under pressure from the Communist regime, separated himself from an effective link with his fellow Christians in the Western world, and to that extent aligned himself with the prevailing ideology of his own country.

But it seems that Dr. Chao has not been Communist enough for the Communists. As reported in our issue of June 15th, his removal from his teaching post in Yenching University took place last March—the news having taken some three months to seep through the "bamboo curtain."

A translation made in Hongkong of the original source of our information has just been released to the Church press, and we quote it in full, both because it concerns a well-known Chinese Christian leader (who, according to reliable information, continues under house arrest), and because it shows what happens to well-meaning and sympathetic Christians who appreciate the reforming elements in Communism but are unable to subscribe to all its ideological content.

"During the 'three-anti' Movement the whole body of students, staff, and workmen of Yenching University and Yenching School of Religion uncovered the crimes of American imperialism in utilizing Yenching to promote its cultural invasion of China. Amongst the reports was one about T. C. Chao, professor of religion, carrying out American imperialism's aggressive policies under the cloak of religion. He continuously carried on activities against the People.

"This brought forth hot discussion and revelations. People for the first time began to realize that T. C. Chao listened to America like a slave. After liberation he tried to preserve American systems and rules. He also took a passive attitude towards the 'Three-self Reform' Movement. This stirred up the whole group to great dissatisfaction with him so that they requested him to give them a thorough and clear statement concerning himself.

"But when T. C. Chao made his first self-criticism his attitude was completely dishonest. He merely gave empty talk about how American imperialism had harmed him and would not expose to the group these facts which they already knew.

On one hand he acknowledged that he had listened to what the American imperialists told him, and on the other hand he tried to justify himself. He still considered himself to be a leftist theologian and sympathetic with the revolution.

"After the whole body had discussed his self-criticism paper they were usually displeased and cited facts to show plainly that he was collaborating with the American imperialists. He had been vice-chairman of the World Council of Churches and during the Chiang regime he received provision from them and shamelessly praised bandit Chiang. He preached about the 'World Council of Churches' and the 'principle of love' and 'Christians have two standpoints' and all such poisonous stuff. By doing so he caused churches to insult the five-starred flag and to take a passive attitude toward the Opposed America Aid-Korea Movement and did not contribute to the patriotic campaign. So the whole body again asked Chao to make another 'self-criticism' on his relations with the imperialists and his crimes against the People.

"Under pressure from the whole group Chao made another criticism on March 6th but fundamentally his attitude was no different from the first. That fully revealed his stubbornness.

"The Yenching Austerity and Censoring Committee held a big meeting on March 10th. They discussed and criticized T. C. Chao's 'self-criticism' and accusation on the crimes of American imperialism in its cultural invasion of China under the cloak of religion. They specially discussed the crimes of T. C. Chao before and after liberation in using religion to organize and spread poisonous elements to destroy the New China. He was a leading responsible officer in the world's reactionary religious body. He himself was a People's Political Consultative Conference (Supreme Soviet of Communist China) delegate and he outwardly obeyed government orders but privately disobeyed them. He opposed and attempted to break the 'Three-self' Reform Movement. He willingly made friends with the enemies. He has connections with the Imperialists Hall (Anglican Bishop Ronald Hall of Hongkong, Van Dusen, Frank Price and with the American imperialist agent William Fenn (Executive Secretary of the United Board for Christian Colleges in China) organized a 'Planning for the Future' Committee.

"He tried to shield the fugitive head of the special security police, Liang Shih Hwang, and the reactionary deeds of the corrupt one in the Church, Quentin Huang (Chinese Anglican Bishop of Yunnan, long imprisoned by the Communists now in the U. S. A.)—subsequently excommunicated by the Chinese Anglican Church). Therefore he cannot be forgiven. The Austerity and Censoring Committee accepted the request of the whole group and had him dismissed and asked him to ponder his crimes. On March 17th, Ling Hsien-yang (Timothy Lin), Bishop of the North China diocese of the Chinese Anglican Church, also publicly announced (1) that T. C. Chao was dismissed from the position of President; (2) that they had taken away all his offices in the North China diocese; (3) that they request the House of Bishops to take away Holy Orders."

THIS article, from the June issue of *Hsieh Chi* monthly magazine of the National Christian Council of Communist China, shows a degree of "thought control" exceeding anything that has been attempted by the Communists in recent years.

Europe. The Chinese Church and the National Christian Council (a body similar to the American National Council of Churches) appear to be joining in enthusiastic condemnation of a Christian leader, not for anti-government activities, but for an attitude of Christian detachment—for not being rabid enough against "American imperialism."

In the great ideological conflict that divides the world today, the forces of Christianity face a series of unpalatable alternatives. Should Christians in America, speaking in accordance with their sincere convictions, throw in their lot unreservedly with the aspirations of their government and political system? That is what some Christians are doing in China, in Hungary, in Czechoslovakia, in a manner that seems to American Christians a denial of basic Christian ideals. Or should they, as Dr. Chao is charged with doing, attempt to maintain a sympathetic and open heart toward those on the other side of the ideological barrier? Even in the free world, such contacts are not always regarded with favor by the general public.

God has chosen in this moment of our story to stop up the mouth of the church and to make it a helpless spectator of the struggle between great concentrations of power dedicated to competing political systems. The Christian voice that speaks from Rome, from Canterbury, from New York, from Geneva, from Moscow speaks only for a part of the Church; and that part, nearly always, seems to proclaim that God's will is almost identical with the secular aspirations of Rome, Canterbury, New York, Geneva or Moscow, as the case may be.

In Dr. Chao we see, not a martyr for the cause of American ideals of freedom and opportunity, but a martyr for the integrity of the Christian Faith itself. He is a witness not only to China but also to America that the Church of Christ is above and independent of the



world. Let us not draw from his experiences only the moral that Communism is anti-Christian. All political systems stand under God's judgment; and every Christian faces daily decisions—at home, in the office, on the job, in social activities—where the world counsels one thing and Christianity counsels something else. We thank God for this Chinese Christian leader who has shown that Christian conviction does not have to be compromised.

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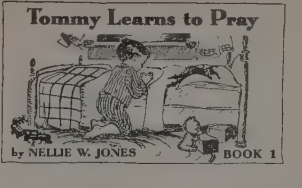
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**T**HE PLATOON was assaulting a vital hill near Yongdungp'o, Korea. A Red machine gun opened up; the important attack stopped cold. Alone, and armed with only a .45 calibre pistol, Lieutenant Commiskey rushed the gun. He dispatched its crew, reloaded, and cleaned out another foxhole. Inspired by his daring, his platoon cleared and captured the hill. Lieutenant Commiskey says:

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**WESTERN MICHIGAN**—One of the fondest wishes of Bishop Whittemore who expects to retire as diocesan of Western Michigan in 1953, is being realized in the organization of the Bishop Whittemore Foundation.

Authority to organize the Foundation was given at the diocesan convention last January and a committee was set up to lay the ground work. This has been accomplished, and the first meeting of the Bishop Whittemore Foundation was held recently.

The purpose of the Foundation, as stated in the articles of incorporation, is:

"To foster, develop or contribute to the support of the religious, educational, and charitable work of the diocese of Western Michigan . . . by means of gifts, grants, loans, or temporary advances, exclusively for religious, educational, or charitable purposes, to fully approved parishes, missions, or other forward looking organizations connected or affiliated in any way with this diocese."

The Foundation is to be a non-profit corporation, without capital stock of any kind.

At the first meeting Charles R. Sligh, Jr. of Grand Rapids and Holland was named president, Julian B. Hatton of Grand Haven, vice-president, Robert K. Stolz of Grand Rapids, treasurer, and Norman A. Lilly of Grand Rapids, secretary. The board of trustees, which includes Bishop Whittemore, is devoting its efforts now to building up a working fund so that it may be available for expansion work in the diocese later in the year.

**WASHINGTON** — The Temple Sinai Congregation, a Jewish Reformed group, will use Bethlehem chapel in Washington Cathedral each week for their Sabbath Eve service.

The cross on the altar of the chapel will be replaced by an Ark of Israel each Friday at 8:00 PM beginning July 11. The ark, a rectangular chest, contains parchment scrolls of the first five books of the Old Testament.

The Jewish congregation will use the cathedral chapel after outgrowing two previous meeting places since their founding in December, 1950. The group now includes about 165 families.

A second religious group using a cathedral chapel for their services while they have no church of their own, is a Russian Orthodox congregation. It has held Sunday service in the Chapel of the Resurrection for several months.

**ALASKA** — The sanctuary guild of St. John's Church in Ketchikan, Alaska, decided last fall with the approval of their rector, the Rev. John Kenneth Watkins, to remodel completely the sacristy in their church. One

of the other guilds of the church, John's Ladies, donated \$100 and private donations amounted to about another \$100. To make up the balance, the women of the sanctuary guild made and sold old English plum puddings at Christmas time and gave several public dinners.

The carpentry work and plumbing were professionally done. Many drawers for vestments and hangings and lot of cupboards were built. The women with the help of some of the men pitched in on the sanding, painting, lighting, and laying of linoleum. The rector and his wife had a handsome window install

**TEXAS** — Believed by its congregation to be probably the first windowless church in the United States, the Church of the Redeemer, Houston, Texas, was dedicated recently. It is completely air conditioned and will seat approximately 1000. The balcony alone will seat more people than the parish's old steeple building, which was demolished before the new one was begun. In the basement of the new building are spacious assembly halls for young people and a chapel.

The entire plant was constructed under the direction of Tom Tellepsen, charter member of the congregation, and senior warden.

The Church of the Redeemer is grown to be one of the most substantial parishes in the diocese of Texas, with its buildings valued at more than \$750,000. Its rector is the Rev. Thomas Harris.

**MAINE**—Capitalizing on the fact that Maine is a vacation land and draws many visitors during the summer, the Promotion Department of the diocese has published a legible, attractive map of the state to serve as a Church directory. Spotted on the map are the locations of all the churches throughout the state, with highway markings clearly indicated.

The reverse side lists pertinent information about each church, time and type of service, and the rector.

Started as an experiment and financed by individual gifts, the venture has been received with enthusiasm. The map has been placed in the publicity bureaus of travelers throughout the state, as well as with the Portland Chamber of Commerce. Each clergyman was given sufficient copies to place in hotels, summer inns, and camps in his area.

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## DEATHS

*Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"*

### William George Woodward, Priest

The Rev. Dr. William G. Woodward, rector of Trinity Church, Lancaster, in the diocese of Western New York, died suddenly on Tuesday evening, June 24th, while visiting in the home of a parishioner in Elma, N. Y.

He had been rector of the Lancaster parish for six years. Before that, he was rector of Trinity Church, Erie, Pa.

Dr. Woodward was a former minister of the United Brethren Church, and studied for the ministry of the Episcopal Church in the diocese of Erie where he was ordained. He served parishes in New Castle and Ellwood City in Pennsylvania before assuming the rectorship of the Lancaster parish. For a short time, he ministered in several of the mission churches in the diocese of Western New York.

### Warren A. Seager

The Rev. Warren Armstrong Seager, died on June 13th in Parkersburg, W. Va., where he had just accepted a call to the rectorship of the Church of the Good Shepherd.

Previously he had served at St. John's, Danok, and Churches at Martinsburg, and Welch, W. Va.

He was born in New York City, received his B.D. from the Virginia Theological Seminary, and was ordained to the priesthood in 1922. For five years he was a missionary in China, returning to this country in 1926 to become rector of St. Paul's, Haymarket, Va.

Mr. Seager is survived by his wife, the former Helen A. Hales, two sons, his mother, and one sister.

### Edmund Bacon Wood, Priest

The Rev. Edmund Bacon Wood died on June 25th, after an illness of several months. Fr. Wood had been rector of St. Timothy's Church, Philadelphia, since 1934.

Born at Staten Island, New York, on November 30, 1896, he was the son of the late Rev. Alonzo L. Wood and Fanny Hay Wood. He married Frances McKean Bayard, who survives him with three children: Judith Bayard Wood, Edmund Bacon Wood, and Fanny Hay Wood. Fr. Wood was one of four brothers: Rev. Alonzo L. Wood, chaplain at the South Kent School, Connecticut; George B. Wood of West Chester, Pa.; and a twin brother, Rev. Daniel S. Wood, rector of St. James the Less, Philadelphia, Pa.

He received his education at the old McLane School in Philadelphia, St. Stephen's College (Bard), and the General Theological Seminary, from which he graduated in 1924. He was ordained

deacon in June, 1924, and priest in June, 1925. Fr. Wood first served as assistant at St. Timothy's Church to which he was called as rector in 1934. He was the rector of St. Mark's Church in Clark Mills, N. Y., from 1927-1932. From there he went to the Donaldson School in Maryland as chaplain for a year. He was priest in charge of the Church of the Advent, Cape May, N. J. for a few months.

Fr. Wood held many positions in the diocese of Pennsylvania, the last of which was as Dean of the Convocation of Germantown.

The Burial Office and a sung requiem mass were offered on June 28th.

### Andrew Chalmers Wilson, Priest

The Rev. Andrew Chalmers Wilson, aged 80, died suddenly in his home at Newport, R. I., May 28th. The Burial Requiem was offered in the Monastery Church of the Cowley Fathers in Cambridge, Mass., on May 31st, by the Superior, the Rev. Granville Mercer Williams, SSJE, who had been an altar boy of Fr. Wilson's at St. Paul's, Brooklyn, N. Y.

Fr. Wilson was canonically attached to Long Island. He is survived by his widow, the former Mary Fuller Sturges, and a brother, the Rev. E. A. W. Hanington Wilson, retired rector of St. Paul's Church, Patchogue, L. I.

Rector of St. Paul's from 1909 to 1926, Fr. Wilson did a notable work, introducing pastoral techniques and devotional mediums which are common enough in the American Church today but were either rare or unknown then. He was an indefatigable pastor and gifted executive, and while at St. Paul's compiled a Book of Devotion which is still regarded by some as among the best that has been produced.

He was born in Ottawa, Ont., the son of John Chalmers and Margaret Law Wilson. He received his education at Trinity College, Toronto. After ordination in 1899 he served several parishes in the diocese of California and was a curate at the Church of St. Mary the Virgin in New York. He was deeply interested in the poor and underprivileged.

### Harry V. Osborne

Harry V. Osborne, prominent Churchman of the diocese of Newark, died June 18th at his home in South Orange, N. J., after a brief illness. He was 79.

Not only did Judge Osborne have a distinguished legal career, but he devoted much of his time to welfare work, particularly to helping underprivileged boys. He was founder and president of Bonnie

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## DEATHS

Brae Farm for boys in New Jersey.

From 1918 to 1928, Judge Osborne served as head of the Newark Social Service Bureau, and was for a time president of the New Jersey Conference of Social Work. He was president of the diocesan board of Christian social relations and still a member at the time of his death. He was also a member of the Board of the Youth Consultation Service, and one time president of the Men's Club of St. Andrew's Church, South Orange.

He was formerly state senator, and president of the Public Utilities Commission. He was a member of the New Jersey bar for 56 years.

Judge Osborne was born in Newark, a son of William S. and Althea Frazee Osborne. He left school at 16 to work for a New York stationery firm at \$6 a week, but later went into the theater, traveling at different times with three companies throughout the country. As a reminder of his days on the stage, he carried throughout his life a scar on his left temple made by the sword-wielding beauty, Maude Banks, who cut him accidentally during a stage duel when he was touring with her as general of the English forces to her Joan of Arc.

After being stranded "in the sticks" a couple of times, he decided that the theatrical field lacked continuity, so he turned to law.

He was author of a public utilities law, fathered an act abolishing contract labor in state penal institutions, and assisted in passing a employers' liability law. He was appointed a common pleas judge in December, 1911, by Governor Woodrow Wilson.

Judge Osborne is survived by his wife, Elizabeth Bremner Osborne, and three sons.

### Rosalind Larrabee Street

The burial service for Mrs. Rosalind Larrabee Street, who died July 25th after a long illness, was conducted July 28th in St. James' Church, Chicago, by the Rev. Howard S. Kennedy.

Mrs. Street, who was born in Chicago in 1860, was a lifelong member of St. James' Church. Her father, Charles R. Larrabee, was the last treasurer of the diocese of Illinois and the first treasurer of the new diocese of Chicago. He served from 1871 to 1886. Her husband, Charles A. Street, was for many years the senior warden of St. James' Church and her brother, the Rev. Edward A. Larrabee, was rector of the Church of the Ascension.

Mrs. Street is survived by two sons, Bishop Street, suffragan of Chicago, and Edward P. Street, Phoenixville, Pa., a daughter, Mrs. Louis F. Loutrel, South Orange, N. J., and a sister, Miss Eleanor Larrabee, Chicago.

## CHANGES

### Appointments Accepted

The Rev. W. Hamilton Aulenbach, rector Christ Church and St. Michael's, Germantown, Pa., and of St. Nathanael's, Kensington, is now also serving St. Stephen's, Terrace and Her Sts., Wissahickon. St. Stephen's has been without a regular rector since last year. The Rev. Dr. Aulenbach will serve without salary at St. Stephen's and will be assisted by a layreader, who will take up residence in the rectory.

The Rev. Erland L. Groton, formerly in charge of St. James' Church, West Bend, Wis., and Boniface's, Thiensville, is now associate rector of St. Matthew's Church, Kenosha, Wis. Address: 4881 Nineteenth Ave.

The Rev. Henri Augustus Guiley, formerly rector of St. Matthew's Church, Enid, Okla., will become rector of St. John's Church, Linden Hill, Minneapolis, on September 1st. He has been examining chaplain of the diocese of Oklahoma and a member of the commission on program.

The Rev. Edward Kronvall, Jr., formerly rector of St. Paul's Church, Albany, N. Y., will on September 1st become rector of Christ Church, Troy, N. Y. Address: 2165 Fifth Ave.

The Rev. Andrew E. Laabs, who was recently ordained deacon in the diocese of Milwaukee, received a fellowship in urban work at the Episcopal City Mission, Milwaukee. He will also do pastoral work on the staff of St. Andrew's Church, Milwaukee. The new deacon, a communicant many years of St. George's Church, Milwaukee writes to say that St. George's has been refurbished and remodeled.

The Rev. Dr. C. S. Long, formerly rector Holy Trinity Church, Ukiah, Calif., will on August 15th become chaplain of DeWitt State Hospital, Auburn, Calif. Address: Route 3, 3449, Luther Rd., Auburn.

The Rev. Dr. Nelson Rightmyer, formerly professor of Church history and liturgics, the University School in Philadelphia, is now rector of Western Run Parish in the diocese of Maryland. Address: St. John's Rectory, Glyndon, Md.

The Rev. Robert L. Saul, who was recently ordained deacon, is now in charge of the Church of the Redeemer, Brookhaven, Miss., and church at Crystal Springs and Hazlehurst. Address: Brookhaven.

The Rev. Frank L. Titus, rector of All Saints Church, Syracuse, N. Y., has resigned to become rector of the Church of the Holy Cross, Miami, Fla., on November 1st.

### Armed Forces

Chaplain (Lieut.) Philip C. Bentley has been transferred from the U. S. Naval Training Center at Bainbridge, Md., to the U. S. Naval Training Center, San Diego 33, Calif.

### Resignations

The Rev. Donald Macdonald Millar has resigned as vicar of St. Andrew's Mission, Clason Place, the Bronx, New York, and will retire from active ministry. Address: 12 E. Chesapeake Ave., Crisfield, Md.

The Rev. Claudius A. Nero, formerly in charge of St. Clement's Church, Mount Vernon, N. Y., has retired from the active ministry. Address: 121 S. Tenth Ave., Mount Vernon, N. Y.

The Rev. Thomas V. Wingate will resign, effective September 9th, as rector of St. John's Church, Salem, N. J., where he has been rector for four years. He will continue to serve St. George's Church, Churchtown, N. J., as a full-time priest. He has been active in the Chamber of Commerce, the ministerial union, the county health association, Rotary, and tuberculosis and cancer societies.

### Changes of Address

The Rev. Allen J. Downey, who was recently ordained deacon and is now serving in the district of Honolulu, may be addressed at Christ Church, Kealahou, Hawaii, T. H.

The Rev. Carlton K. Gamble, assistant of Christ Church, Dayton, Ohio, may be addressed at 4 Cleveland Ave., Dayton 10.

The Rev. William R. N. Haire, who recently became rector of St. Paul's Church, Columbia, may be addressed at 530 Chestnut St.

The Rev. L. Carter Harrison, retired priest

diocese of Virginia, may now be addressed at  
Stuart Ave., Richmond 20, Va.

## Ordinations

### Priests

Maryland: The Rev. Harold Blount Boughey, former Methodist minister, was ordained priest June 14th by Bishop Powell of Maryland at Trinity Church, Baltimore, where the Rev. Boughey will be rector. Presenter, the Ven. A. H. Lucas; preacher, the Ven. F. P. Davis. Address: 2300 W. Lanvale St.

### Deacons

Pittsburgh: The Rev. Pardue of Pittsburgh ordained several men to the diaconate on July 12th at St. Mark's Church, Johnstown, Pa. The Rev. S. M. Shoemaker was the preacher.

Jack Oliver Bird, presented by the Rev. E. L. S. M. Shoemaker, will be assistant of St. James' Church, Arkana, Tex.

William Lyon Kier, presented by the Rev. Dr. Shoemaker, will be in charge of Emmanuel Church, Pittsburgh. Address: 955 W. North Ave., Pittsburgh 12.

Douglas Matthew Kierstead, presented by the Rev. A. D. Rollit, will be in charge of Christ Church, Indiana, Pa., and St. Peter's, Blairsville. Address: 16 S. Ninth St., Indiana, Pa.

Tennessee: Nolan Gale Akers and Robertson, Jr., were ordained to the diaconate on July 15th by Bishop Dandridge of Tennessee at Paul's Church, Kingsport, Tenn. Presenters, the Rev. H. M. Mueller, the Rev. L. F. Kent, respectively; preacher, the Rev. A. T. Eyer.

The Rev. Mr. Akers will be a missionary in Central America under the National Council. Address: Box 2011, Ancon, C. Z. The Rev. Mr. Peterson will be assistant at St. Mary's Cathedral, Memphis, Tenn. Address: 692 Poplar Ave., Memphis 5.

West Texas: Roy W. Strasburger was ordained deacon on July 10th by Bishop Jones of West Texas at St. Francis' Chapel, Camp Capers, Irving, Tex. Presenter, the Rev. D. W. McTurkin; preacher, the Rev. J. B. Dobbins. To be curate of St. Mark's Church, San Antonio, Address: 315 E. Pecan St.

Western Michigan: Charles R. Dibble was ordained deacon on July 9th by Bishop Whittemore of Western Michigan at St. Mark's Cathedral, Grand Rapids, Mich. Presenter, the Rev. F. J. Foley; preacher, the Rev. W. P. O'Leary. To be in charge of St. Mark's Mission, Paw Paw, Mich.

## Depositions

Franklin L. Gibson was deposed from the ministry on June 26th by Bishop Bloy of Los Angeles, acting in accordance with the provisions of Canon 60, Section 1.

Clifford Arthur Selby, presbyter, was deposed from the ministry on July 9th by Bishop Emrich of Michigan, acting in accordance with the provisions of Canon 60, Section 1.

David Carl Colony, presbyter, was deposed on June 10, 1952, by Bishop Jones of Louisiana, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the standing committee.

## Church Army

Captain James R. Allen, formerly with Trinity Church, Albany, N. Y., is at work during the summer at the Cherry Valley Missions, Cherry Valley, N. Y.

Sister Elsie Isaacs, formerly of Good Shepherd Mission, Fort Defiance, Ariz., has been assigned to permanent work in that area at Coal Mine. Address: Box 21, Window Rock, Ariz.

Sister Pearl Morris, formerly in charge of Ravenscroft Chapel, Brighton, Tenn., is at work during the summer at Parishfield, Brighton, Mich.

Captain Ernest St. Andrew, formerly on the staff of the National Town-Country Church Institute at Parkville, Mo., is now in charge of Christ Church, Punxsutawney, Pa.

Captain Thomas Guy Wheat, formerly in charge of the House of Happiness, Scottsboro, Ala., is now in charge of missions connected with the Church of the Holy Cross, Valle Crucis, N. C.

## Degrees Conferred

The Rev. N. Frederick Lang, now associate rector of the Church of the Advent, Westbury, L. I.,

N. Y., received the degree of doctor of theology in Church history from Harvard University in June. His doctoral thesis, The Pre-History of the Form of the Church, is a study of Jewish civil and Pharisaic party organization in the first century. Address: 588 Lowell St., Westbury.

## Laymen

Miss Susan G. Landum, R.N., has been appointed missionary to the district of Liberia. She will be assigned to St. Timothy's Hospital in Cape Mount.

Willard A. Pleuthner, vice-president of the B.B.D. & O. Advertising firm in New York and field officer for the diocese of New York, has been elected a member of the Windham House board. Windham House in New York is the national graduate training center for women.

## Living Church Correspondents

The Rev. R. B. Gribbon, of Grace Church, Chillicothe, Mo., is the new correspondent for the diocese of West Missouri. Address: 829 Walnut St.

## Corrections

The Rev. George F. French, who was recently ordained deacon, will serve as curate of St. George's Church, 30 N. Ferry St., Schenectady 5, N. Y., not as curate of St. George's Church, New York, as reported in the issue of July 6th.

## Living Church Annual Corrections

The Living Church Annual has inadvertently omitted from the names of German Old Catholic bishops that of the Rt. Rev. Otto Steinwachs, Weihbischof, Neckargemund, Peter-Schnellbachstrasse 27, Germany.

The Rt. Rev. Johannes Joseph Demmel, Coadjutor, formerly of Wittelsbachstr. 8, Munich (American Zone), now may be addressed at Bonn, Schumannstrasse 49, Germany.

The Rt. Rev. Erwin Kreuzer, formerly of Schumannstrasse 49, Bonn a/Rh., may now be addressed at Bonn, Baumschulallee 11, Germany.



# GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



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JOHN'S, Chula Vista Rev. Richard Nale, r  
mi. south of City Tel: C.V. 1281  
n 8, 9:15, 11; Daily Mass & V

## SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING  
v. Weston H. Gillett; 261 Fell St. nr. Gough  
v. Francis Kane McNaull, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser.) 9 MP: Daily  
30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;  
Fri HH 8; C Sat 4:30 & 7:30 & by appt  
FRANCIS' San Fernando Way  
v. Edward M. Pennell, Jr.  
n 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

## DENVER, COLO.

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Wed 7 & 9; Sat C 7:45

## STEAMBOAT SPRINGS, COLO.

PAUL'S Rev. Justin Van Lopik, v  
EU 4th Sun 8:30, other Sun 6:30 & 11; Daily  
ano; C Sat 6:30 & 7:30 & by appt

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## NEW HAVEN, CONN.

ST. LUKE'S Rev. H. B. Hannibal, r  
111 Whalley Avenue  
Sun 7:30 HC, 11 MP, 11 1st Sun Cho Eu

## NORWALK, CONN.

ST. PAUL'S ON THE GREEN Rev. Sewall Emerson  
Sun 8, 9:30 HC (ex 1 S), 11 MP (1 S HC);  
Thurs 9:45 HC & Healing; Tues, Fri 7 HC; C Sat  
5-6

## WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7; Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

## MILTON, FLA.

ST. MARY'S Rev. Elmer L. Allen  
Sun H Eu 9:30; Wed & HD 7

## CHICAGO, ILL.

OUR SAVIOUR Rev. William R. Wetherell  
530 W. Fullerton Pkwy. (Convenient to the Loop)  
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9  
ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

## EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed  
6:15; Also Fri (Requiem) 7:30; Also Wed & HD  
10; MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-  
5:30, 7:30-8:30 & by appt

## EVANSVILLE, IND.

ST. PAUL'S Rev. Imri M. Blackburn  
301 S. E. First  
Sun: 8 & 10; HD as anno

## FORT WAYNE, IND.

TRINITY Berry & Fulton Sts.  
Rev. Geo. B. Wood, r; Rev. Geo. W. DeGraff, ass't  
Sun 7:30, 9 Eu, 11 MP; Fri 9:30 Eu

## BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c  
Rev. P. E. Leetherbury, c  
Sun 7:30, 9:30, 11 & daily

## OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William L. Dewees, r  
Sun HC 8; (Daily 8); Ch 5 9:30, MP 11; Br. of St.  
Andrew 7:30

(Continued on next page)



# GO TO CHURCH THIS SUMMER

(Continued from previous page)



## SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage, r  
Sun 8 & 11; HD 11

## CAMBRIDGE, MASS.

**CHRIST CHURCH** Rev. Gardiner M. Day, r  
Harvard Square  
Sun 8, 11; Wed & HD 11

## MARBLEHEAD, MASS.

**ST. MICHAEL'S** Rev. David W. Norton, Jr., r  
Built in 1714  
Sun 8 & 11; HD 8

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Daily: as anno

## ATLANTIC CITY, N. J.

**ST. JAMES'** Rev. Robert F. Beattie  
North Carolina & Pacific Aves.  
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

## RIDGEWOOD (Newark), N. J.

**CHRIST CHURCH** Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD 9:30

## SEA GIRT, N. J.

**ST. URIEL THE ARCHANGEL**  
Rev. Canon R. H. Miller  
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

## FARMINGTON, N. MEX.

**SAN JUAN MISSION (Indian)**  
Ven. George P. Tackard, Supt.  
Sun HC 8; Tues 7; Thurs & C Sat 8-9

## BROOKLYN, L. I., N. Y.

**ST. JOHN'S ("The Church of the Generals")**  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallatt; Rev. Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8 & 10; Daily 7, Thurs 10; C Sat, 7:30-8:30 & by appt

## FREDONIA, N. Y.

**TRINITY** Rev. Harry W. Vere, v  
Day Street  
Sun 8 HC, 11 Morning Service & Ser

## GLENS FALLS, N. Y.

**THE MESSIAH** Rev. S. D. Jenkins, r  
Sun 7:30, 9 HC; Daily 7 HC; North Church, Kattskill Bay, Lake George 11

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 MP & HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 8 (and 9 HD ex Wed & 10 Wed); HC; 7:45 MP, 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue & 51st Street  
8 & 9:30 HC, 11 Morning Service & Ser; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10. Church open daily for prayer.

**GRACE** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

## NEW YORK CITY (Cont.)

**CHAPEL OF THE INTERSESSION**  
Rev. Joseph S. Minnis, D.D.  
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
139 West 46th Street  
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Masses: Sun 8 & 10; Daily 7:30 ex Mon & Sat 10

**ST. THOMAS'** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53d St.  
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily, 8:30 HC; HD 12:10 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

## POUGHKEEPSIE, N. Y.

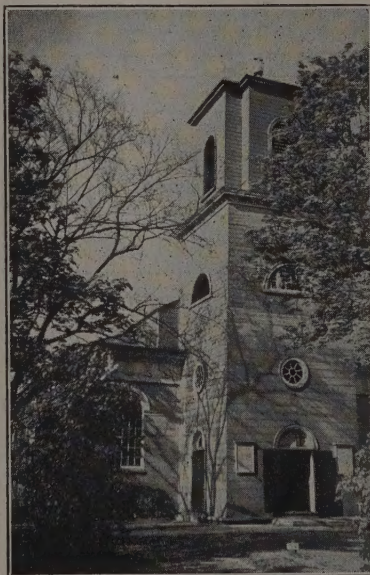
**CHRIST CHURCH**  
Rev. Robert Terwilliger, Ph.D., r; Rev. Charles Pickett, c  
Sun 8 HC; 9:15, MP & Ser 1 & 3, HC & Ser 2 & 4; 11, HC & Ser 1 & 3, MP & Ser 2 & 4. Daily, 9 MP. Wed & Fri 8, HC. HD, 8 & 10 HC

## SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker; r  
Rev. Robert H. Walters  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

## SYRACUSE, N. Y.

**ALL SAINTS'** Rev. Frank L. Titus  
1800 S. Salina Street  
Sun 8, 10; Daily: 7:30, 5:30



CHRIST CHURCH  
CAMBRIDGE, MASS.

## UTICA, N. Y.

**GRACE** Genesee and Elizabeth  
Rev. Stanley P. Gasek, r; Rev. R. Louis Somers, r  
Rev. Halsey M. Cook, c  
Sun 8, 9:15, 11; HC Wed 7; Thurs 10; Fri 7; Lit daily 12:15

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45; Mat 10:30; HC weekday ex Mon 10; C Sat 7-8

## COLUMBUS, OHIO

**TRINITY** Broad & Third Sts.  
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickens, B.D., assoc r  
Sun 8 HC, 11 MP 1S HC; Fri 12 HC; Even Weekday, Special services as announced.

## OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. W.  
7th and Robinson  
Sun 8:30, 10:50, 11; Thurs 10

## TULSA, OKLA.

**TRINITY** 501 S. Cincinnati  
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Bloodgood, D.D., assoc r  
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing  
Sun H Eu 8, Mat 10:30, Sung Eu & Ser 11, E Daily; Mat 15 Min bf. Eu; Mon & Tues 7 Wed & Fri Eu 7; Thurs & Sat Eu 9:30; EP C Sat 4 to 5 & appt

## PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** Rev. R. H. Thomp  
362 McKee Place, Oakland  
Sun Mass with Ser during Summer 9:30

## NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chas  
Sun HC 8, Family Service 9:15, MP 11; HC Fri & HD 7:15, Wed & HD 11

## DENISON, TEXAS

**ST. LUKE'S** Rev. David A. J.  
427 W. Woodard  
Sun H Eu 8, 9:30 (Cho); Daily 7, ex Wed & Wed 9:30; C by appt

## HOUSTON, TEXAS

**CHRIST CHURCH CATHEDRAL** Texas & Fann  
Very Rev. Hamilton H. Kellogg, S.T.D.,  
Canon Harold O. Martin, Jr.; Rev. Keith M. B.  
assoc.  
Sun HC 7:30, 9:15, Service & Ser 11; Daily 7, Chapel

## SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osbo  
Grayson & Willow Sts.  
Sun 8, 9:30 & 11; Wed & HD 10

## BELLOWS FALLS, VT.

**IMMANUEL** Rev. Robert S. K.  
Sun HC 7:30, 9; Wed, Fri & HD, HC 8

## MADISON, WIS.

**ST. ANDREW'S** Rev. Edward Potter Sal  
1833 Regent St.  
Sun 8 & 11 HC; Wed & HD 9:30

## MONTREAL P. Q., CANADA

**ST. JOHN THE EVANGELIST**  
Ontario St. West at Urban  
Rev. H. L. Hertzler, r; Rev. B. D. Freeland,  
Sun; H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser EP (said) 5. Daily: H Eu 7, also Wed & HD MP 7:45; EP 5:30. C Sat 7:30-8

The Living Ch